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JUNE 15,
1948

ACTION

Voice of Evangelical Christianity in America

BOOK NUMBER

UEA

Readers Say—

Bible in the Schools

To the Editor:

Apropos the recent action of the U. S. Supreme Court in the Champaign case it is well to consider the historic relation of religion to our public schools.

The first schools in America were church and private schools. There were very few public schools until after the Civil War. For this reason the curricula of the private and church schools all admitted religious teaching and the reading books were more than half scriptural in their contents. There is no national school system now, but all systems belong to the States.

The nearest to a national law for schools was the provision in the Northwest Territory in 1787, that the 16th section of a province should be devoted to school purposes. Article 3 establishing the Northwest Territory says, "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." States formed from these public lands benefited from the law. Only three of the original 13 States made any provision for public education.

America was founded on the love of God's word, and the new idea propounded is utterly foreign to the spirit of this land. The Supreme Court said in 1892 in the Trinity Church Case, after noting the evidence of religion in the various State Constitutions:

"If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing concluding with an appeal to the Almighty; the custom of opening sessions of deliberative bodies and most conventions with prayer; the prefatory words of all wills, "In the name of God, amen"; the laws respecting the observance of the Sabbath; with the general cessation of all secular business, and the closing of the courts, legislatures and other similar public assemblies on that day; the churches and church organizations which abound in every city, town and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary association, with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed add a volume of unofficial declarations to the mass or organic utterances that this is a Christian nation."

Those words sound indeed like the Supreme Court of the United States, and give us the true perspective of the foundation of America which is the Word of God.

If the Bible is the source of our culture we need it in our public schools and should take the necessary steps to restore it to its rightful place.

Charlotte, N. C. J. G. GARTH

Approves Wright Editorial

To the Editor:

I am moved to comment on an editorial which I just read by Dr. J. Elwin Wright, which appeared in the April 15 issue of your paper, under the title of, "A False Doctrine."

As I begin my work in the National Christian Teaching Mission, I find our program greatly enriched by people who are truly orthodox and who thus enrich the evangelistic emphasis of our Mission and of the church in general. On the other hand, I have been impressed many times, as a pastor and as a teacher in a theological seminary, as to the truth of the idea expressed in the editorial that the emphasis of the schismatics is neither scripturally sound nor spiritually efficacious. I certainly agree with the tone of the editorial to which I refer, which goes so far as to refer to the schismatics emphasis as, "the carnality of those who propagate divisions and schisms within the church."

On the other hand, I also appreciated the tone in the article which emphasized the fact that the matter of the separation of a person from any segment of the church which is not sufficiently spiritual to meet the needs and claim the fullest loyalty of that person, is an individual matter.

I could not refrain, both on my own part and in the name of the National Teaching Mission which I represent, from expressing my appreciation for the tone and the careful scholarship of this article. H. H. KALAS

Chicago, Ill.

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AN EVANGELICAL STRATEGY IN THE FIELD OF BOOKS

WILBUR M. SMITH

T is exceedingly important in these tremendous days which are upon us that we who believe the great central truths of the ristian faith should intelligently, yerfully, earnestly and unitedly dertake a new worldwide program the creation and distribution of uperlative literature that will—

Properly and truly interpret the ly Scriptures,

Exalt the Lord Jesus Christ,

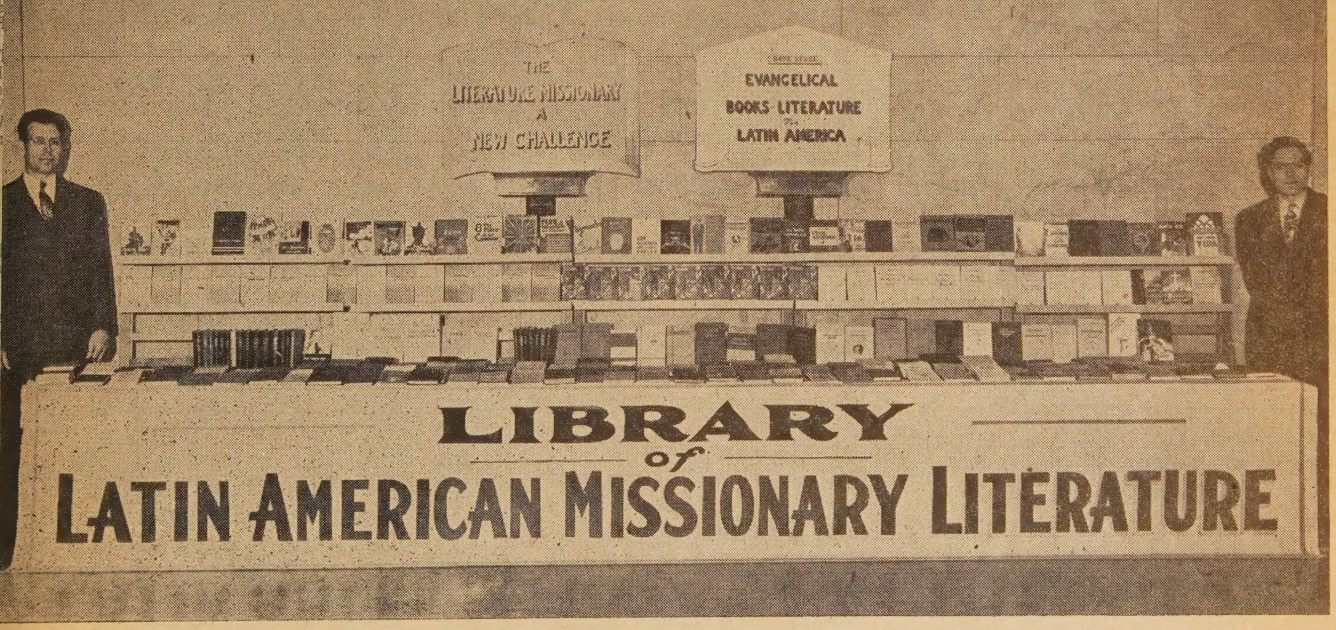
Combat the errors that so vi-usly penetrate the minds of the sses and—

Deliver multitudes from the subtle ceptions of skeptical and uralistic philosophies.

We should remember that our ristian faith rests on a book—e Book. We exalt the Word of d. We recognize that all that n be known of the historic Christ on earth, and all that can be known of what Christ is yet to do, of the predictions about Christ in the ages before His incarnation are all to be discovered in that Book. We have a literary faith; a book faith, a true Book, a divine Book, a living Book, an inspired Book, but nevertheless, a book. This Book has been the parent of a glorious progeny.

Think of all the thousands of lives of Christ, and literally hundreds of thousands of volumes of commentaries on the Holy Scriptures, and all the magnificent works of theology and the records of church history, all of which have risen from the study of and love for the Holy Scriptures. One is forced to confess, without any hesitation, that we not only have a literary faith, but that the Bible which we hold in our hands has been a mightier influence in the literature of the world, by far, than any other volume ever penned by men.

Great achievements have been marked by the books which the servants of God have produced. But our enemies have made use of books, too, and are making more use of them today than ever! The most powerful blow ever dealt the whole subject of miracles was by Hume, in his unfair, but powerfully subtle essay which he wrote without even reading the New Testament. Voltaire and his later successor, Renan, drew the hearts of great multitudes away from the church and turned many into sneering skeptics by their publications. The writings of H. G. Wells, John Dewey, Julian Huxley and a large group of absolutely atheistic professors, scoffers and skeptics, in our materialistic day, filter into the living rooms and bedrooms of adults, and into the study-rooms of our



A DEMONSTRATION OF EVANGELICAL LITERATURE STRATEGY IN LATIN AMERICA

Exhibit at Town Hall during NAE Regional Rally at Philadelphia recently under the auspices of Committee for Evangeli-l Missionary Literature. Hundreds of books and tracts in the Spanish language are now available to evangelical missionaries Latin America. Others are in various stages of preparation. The Committee is opening the first of many evangelical book-ores in this area at Quito, Ecuador this summer. Eventually the Committee hopes to sow the globe with evangelical literature. r. Clyde W. Taylor, secretary of the Evangelical Foreign Missions Association, stands at the left of the exhibit. EFMA spon-rs the work of the Committee.

boys and girls in universities, only to undermine their faith, rob them of a sense of reality in prayer, destroy their confidence in the Word of God, and, under a Satanic spell of delusion, persuade them that God is only the fictitious creation of man's superstitious imagination.

Truly this is the hour, this is the day, when our enemies multiply, and when the power of the printed page is so potent; this is the time when all who love the Lord Jesus Christ should, in united action, produce the finest, most powerful, most attractive Christian literature that has ever been seen, if possible, by the grace of God.

We not only need sound Christian literature to counteract this wave of soul-destroying, agnostic, God-denying books and periodicals, but we need some well-written, logically-arranged booklets and books that can be placed in the hands of a countless multitude of intelligent men and women who today are just groping in the dark, wanting something and not knowing where to find it.

To be specific, we need a new, strong, scholarly work that will deal a hard, staggering blow to the diabolical theory of evolution. I call it a theory. I am more persuaded today than ever that the whole concept of Darwinian evolution, and the so-called origin of species by natural selection, is based upon nothing but the speculations of men. But modern thought has been in the grip of this thing now for nearly a century. It has cursed much religious thinking; it has destroyed the foundations of faith for too great a multitude to ever reckon with; it has perverted and twisted other concepts outside the field of natural science in the realms of sociology and philosophy, and even history. We need a man, or men, trained in science, who know all the so-called evidence for evolution in an authoritative way, and can give us a volume that can be depended upon, and that will in a noble, commendable, scholarly way expose this vicious modern concept.

We need a new Bible history, brought up to date, thoroughly abreast of the most recent archeological discoveries, that will treat the progressive revelation of God through history with reverence and ability.

We need a good, able, convincing work on theism. We need a good, simple, delightfully written, helpful introduction to the Scriptures—a work not too long, not too intricate, which will serve, as it were, as a key by which a door may be opened and young people may walk into this area of divine revelation and, as with a guide-book for a vast museum, find in such a work a guide to this glorious depository of divine truth.

I wish there could be created by evangelicals today, with united action, a great Biblical journal, a monthly, not a quarterly, to which the best evangelical writers of the western world would contribute; a journal for the defense of the faith, for the interpretation of the Scriptures, for the communication of the latest news in the fields of Biblical archeology, for authentic reviews on the newest books; a journal with a fine literary style, a high level of Biblical scholarship, something that would be recognized throughout not only the English world, but in every country of the globe as the outstanding journal for those who teach and love and preach the Word of God. I do not mean a periodical devoted to religion, or philosophy, or the social implications of religion, or to sermons, or church management, or how to increase the prayer-meeting, or how to preach better, but I mean a great Biblical monthly journal, devoted to the Word of God itself.

In the promotion of apologetic literature, the Roman Catholics have put us to shame. I wonder how many evangelicals are acquainted with the Catholic Evidences Training Guild, established for the exclusive purpose of training young members of the Roman church in the public defense of the Roman faith. They issued a book on this subject some time ago, which went through eleven editions in fourteen years. How many thousands of boys and girls in the Catholic church have been trained to defend their faith through the ably-written pages of this volume, I do not know. One thing we all do know, is that Catholics, Seventh-Day Adventists, Russellites, and all the rest of the cultists, are better able to give a reason for the false hope that is in them, than most of our Protestant young people are able to give a reason for the true hope which they embrace. If we could have written a standard book of this kind, and around it organize with capable leadership hundreds of bands of young people, high school boys and girls, who know Christ, and are born again and indwelt by the Ho Spirit and equip them for speakii boldly, intelligently, and convincin ly concerning faith in Christ, wh a bulwark this would be against t encroaching tides of unbelief a what an asset for the longed-f growth of the Christian churc We shall have to enter into the fie of apologetics much more than have in the past.

Aside from apologetics, is t broad field of Christian literatu The next few years are going to s in the whole Orient, as well as other parts of the world, millio of young folks, drinking in readi material, especially material th comes from America. It is going be a golden day and a golden c portunity—especially for those w love the Lord and wish to see H Kingdom given first place in t lives of men.

When Philip, the evangelist, a ed the Ethiopian eunuch, who w reading the book of Isaiah wh driving home in his chariot fr Jerusalem, "Understandest th what thou readest," he was co pelled to reply, "How can I unl someone interpret it to me Thousands of young men in t country know nothing about Bible except what they hear fr unbelieving professors and mode istic teachers and preachers in c lege chapels. God pity these you men who, in the most format years of life, from eighteen twenty-two, or in post-gradu courses, from eighteen to twen five, never hear, never hear fr January to December, even thou they should be in church fi times a year, never hear, never hear, in many college towns in t country one true, sane, Spirit-fill Christ-exalting exposition of Holy Scriptures, nor one single m sage that will tell them of the gr of God that is offered in Je Christ and of redemption, which been accomplished by His aton work! It is our business not o to begin to produce this type literature, but to advertise it, t about it, circulate it, and introd it into schools where nothing destructive literature is now kno until these enemies of the cross provoked to anger, until they forced to give a reason for th own unbelief, and are faced in cl and on the campus, in liter periodicals, and in collegiate ma zines, with the evidence for Christian faith, and are made to

(Continued on page 8)

WE MUST STOP THE SALE OF PRINTED POISON

GLENWOOD BLACKMORE

HE power of books is strikingly urged by the famous London Publisher, Sir Stanley nwin, who is also President of e International Publishers Coness. His book *The Truth About ıblishing* proved so important that is now available in ten foreign nguages. Unwin says, "Much is itten of the power of the Press, power which may last but a day; comparison, little is heard of *the wer of books,* which may endure r generations."

God's Book, and the Devil's own e volumes are certainly warring r America's soul today. Will the asses prefer traitorous bad books, at are as potent as swindlers, ducers and murderers, if allowed to our homes? Or will we nationy choose and love the Deathless ook of God and pure, elevating oks? Our people and our future ll be saved or ruined by the oice of books we read.

Why do books, good or bad, exerse such enduring influence? It is t literary charm merely, or the terest of the subject dealt with. igh sponsorship cannot guarantee tency. One thing only can and es make a book powerful. "For," Peter Howard writes, "within the amework of men's bodies is genated the most powerful explosive rce known in history—the exosive force of ideas . . . Ideas to ansform history are bidding for e hearts of all humanity today." nat is the simple, yet stupendous, ct—ideas rule men's lives and oks convey these ideas. Ideas, nether true or false, characterilding or world-shattering, make oks powerful. And strong ideas n only be overcome by stronger es! Like germs, ideas have inedible, invisible subtlety and tency to survive. And wherever iritual idea-germs go, spiritual idemics are apt to break out, and less combated by sufficiently tent spiritual antidotes, such as ruth, will as definitely disfigure d damage, and even destroy, a people as any physical disease germ. Witness the continuing spiritual desolation of the French people—a whole century and a half after the worse-than-cholera idea-germ of atheism swept the nation in the seventeen-nineties. And chiefly producing that situation was that cancer in the soul of nations, the pagan idea-system of Romanism, which had debilitated the moral stamina of France for centuries and which could massacre on one single night 30,000 innocent victims who were the salt of France, the Huguenots, on St. Bartholemew's Day!

Poison is infiltrating the American mind from evil books at an alarming rate. The best selling fiction is filled with salacious filth. Our forefathers would not have allowed it in the stores, to say nothing of their homes. Thousands of volumes of pseudo-scientific books, ostensibly written as a contribution to the race in such fields as medicine and sociology, are really pornographic in character. Instead of selling in their proper field the publishers are guilty of spending large sums to promote their sale to the sex-hungry general public.

Scarcely better are the so-called comic books, those sixty-four page lurid pulps which our children devour so omnivorously. It is said that 40,000,000 of them are published monthly. Many of these are inflammatory and give false views of life. They make our youth believe that the desirable life is one of continuous mortal combat with wicked, sometimes superhuman weapons. Those who follow the comic-book heroes and the exploits in which the wild imaginations of their creators place them have a feeling that terror reigns everywhere in the world and that life is one grand nightmare. Observers who ought to know say that our juvenile delinquency problem is largely due to these dangerous books.

Evangelical Christians of a generation or two ago had no compunctions about boycotting any dealer who had the temerity to sell such rot. Today they act like church mice. They are browbeaten by such organizations as the American Civil Liberties Union into believing that freedom in the United States demands *carte blanche* to every work of the devil.

It is high time that the guardians of morality and religion in the nation awake out of their lethargy and do something about this flood of filth that seems to be rising constantly higher and higher. It is good to note that the Ministerial Union of Philadelphia, with some 1,000 members, declared a few weeks ago that the publishers of America should set up a self-regulatory body to govern the publication of novels and other books. The motion picture industry has a code of morals which is more or less enforced. The radio industry has one which functions a bit more effectively. A Covington minister, aroused by a crime traced to a

(Continued on page 8)

NAE ON THE AIR

Speakers for the National Association of Evangelicals' summer radio broadcasts, for the remainder of the season, will be:

ABC NETWORK: June 5-26—Dr. Theodore H. Elsner, pastor of the Philadelphia Gospel Tabernacle.

July 3-31—Dr. R. L. Decker, pastor of Temple Baptist Church, Kansas City, Mo.

August 7—Dr. Torrey Johnson, president of Youth for Christ, International.

August 14—Dr. Billy Graham, president of Northwestern Schools, Minneapolis, Minn., and vice president of Youth for Christ, International.

August 21—Dr. Robert Cook, director of Chicagoland Youth for Christ.

August 28—Rev. David Morken, director of Los Angeles Youth for Christ.

Evangelicals throughout the land are asked to contact their radio stations belonging to these chains asking when the program will be aired locally. If not scheduled, evangelicals should take united action to request time.

May 1, 1947

NAE LIST OF S

Evangelical in Sentiment

Although the volumes listed below obviously do not reflect all the convictions of all evangelical groups, they either (1) set forth major doctrines in a significant manner; (2) presuppose such doctrines in an attempted application to modern problems; (3) attempt a serious solution of so problem on an evangelical approach which, while n necessarily endorsed, should be known; or (4) present t evangelical mind in some other attractive way.

APOLOGETIC

An Introduction to Christian Apologetics.. Edward John Carnell. 448 pgs. **Eerdmans.** $3.50. A summons to the revelational view of God and the world.

Miracles. C. S. Lewis. 220 pgs. **Macmillan.** $2.50. Spirited warfare on 18th and 19th-century anti-miraculous assumptions, with an insistence on the Incarnation as the central miracle.

CHRISTIAN ACTION

Calvinism in Times of Crisis. Third American Calvinistic Conference addresses. 134 pgs. **Baker.** $1.50. The vitality of Calvinism in a troubled world.

Course of Study for Christian Schools. Educational Committee of National Association of Christian Schools. 378 pgs. **Eerdmans.** $5. A course suggested in the interest of a Christian philosophy of education.

The Living Christ in Modern China. George Young. 248 pgs. **Carey Press.** 7s/6d. The struggle of evangelical Christianity and Communism in North China.

This Atomic Age and the Word of God. Wilbur M. Smith. 363 pgs. **W. A. Wilde Co.** $3. The deeper implications of the advent of atomic energy as related to the Bible view of the end of the age.

Youth for Christ. Mel Larson. 135 pgs. **Zondervan.** $1.50. The informing and inspiring story of a God-blessed modern youth movement.

Youth's Marriage Problems. Alfred L. Murray. 182 pgs. **Zondervan.** $2. A Christian psychologist and Navy chaplain in World War II counsels Christian youth people.

DOCTRINAL

The Christian After Death. R. E. Hough. 169 pgs. **Moody Press.** $2. A sane, popular and Biblical treatment of the after-life of believers.

Conflict in Christology. John Stewart Lawton. 331 pgs. **Macmillan.** $3.75. British Christological tensions ensuing from the compromise of Chalcedonian Christology.

The Eternal Why. Ludwig Fuerbringer. 104 pgs. **Concordia.** $1.50. A competent prophetic exegetical study of Habakkuk, centering in the problem of the suffering of the righteous.

Pillars of the Christian Faith. Abram M. Long. 189 pgs. **Revell.** $2.50. Doctrinal preaching with a firm emphasis on the great verities of Biblical faith.

The Reformed Doctrine of Adoption. Robert Webb. 188 pgs. **Eerdmans.** $2.50. The Biblical vie of the fatherhood of God.

The Spirit of the Living God. Harold Jol Ockenga. 176 pgs. **Revell.** $2. A series of solid se mons on a neglected phase of Bible doctrine.

Studies in Theology. Loraine Boettner. 3 pgs. **Eerdmans.** $3.50. Commendable treatmen of Christian supernaturalism, the Trinity, the pe son of Christ, the Atonement, and Inspiration.

Systematic Theology. L. S. Chafer. 7 vols. **Da las Seminary Press.** $29.95. An able study in sy tematic theology, based on the dispensational, pr millennial approach.

REFERENCE

Bible Survey. William Hendricksen. 474 pg **Baker.** $4.50. A useful handbook of Bible inform tion.

The Evangelical Pulpit. R. L. Decker, et. 210 pgs. **Eerdmans.** $2. Pulpit messages breathi the vigor of the Biblical way of life.

Hosea: God's Love for Israel. Charles L Feinberg. 123 pgs. **American Board of Missio to the Jews.** God's lasting love for Israel, light by a fresh study of Hosea.

The Message of Romans. Robert C. McQuilk 178 pgs. **Zondervan.** $2. An unfolding of the inn spirit and message of Paul's most influential le ter.

The New Bible Handbook. G. T. Manley, E tor. 433 pgs. **Inter-Varsity Christian Fellowsh** $2.50. An up-to-date handbook by scholars w defend plenary inspiration.

Out of the Labyrinth. L. H. Lehmann. 252 p **Agora Publishing Co.** $3. An ex-priest's view the Roman Catholic church and faith

Revision or New Translation? Oswald T. All 164 pgs. **Presbyterian and Reformed Publishi Co.** $2. A competent evangelical appraisal of t Revised Standard Version, contending that t authors have gone far beyond the limits of le timate revision.

The Stones Cry Out. Jasper A. Huffman. 1 pgs. **Standard Press.** $1.25. A popular summa of the development of Biblical archaeology a examples of its bearing upon the confirmation the Scriptures.

3000 Illustrations for Christian Service. W ter B. Knight. 745 pgs. **Eerdmans.** $7.50. A wort while assistant for preachers and teachers in ne of useful evangelical illustrations.

FICANT BOOKS

April 30, 1948

Of Significance to Evangelicals

›lumes listed below are *not evangelical* in sentiment and e so designated either because (1) they are doctrinally articulate, obscuring their evangelical loyalties; (2) they early reflect various degrees of departure from evangelicalism, yet represent a viewpoint or achievement with which evangelicals should be familiar; or (3) they are compilations of representative viewpoints and hence necessarily are not exclusively evangelical.

POLOGETIC

Christian Apologetics. Alan Richardson. 256 gs. **Harpers.** $3. A plea, in view of revelation, for .e objectivity of values, but admixed with abanonment of the final authority of the Scriptures.

Faith and Freedom. Russell J. Clinchy. 121 gs. **Macmillan.** $1.75. A rallying-cry for the rerth of liberalism, chastened by awareness of the ality of evil.

The Religion of Maturity. John Wick Bowan. 336 pgs. **Abingdon-Cokesbury.** $3. Jesus' region of "incorporated redemption" as against the ligions of sacrifice, instruction and judgment.

Religious Liberals Reply. Henry N. Wieman, . al. 177 pgs. **Beacon Press.** $2. Unrepentant libals train their guns against anti-liberalism.

HRISTIAN ACTION

The Church, the Gospel and War. Rufus M. nes, editor. 169 pgs. **Harper and Bros.** $2. A reatement of the case for "Christian pacifism" the only genuine alternative to an atomic war.

Civilization on Trial. Arnold J. Toynbee. 256 gs. **Oxford Univ. Press.** $3.50. An incisive but inlequate discussion of contemporary history in ew of the role of the church and the problems world unity.

Racism: A World Issue. Edmund D. Soper. 304 gs. **Abingdon-Cokesbury.** $2.50. Racism throughit the world and its effect on economic, social, ligious, political and other phases of modern life.

Tomorrow Is Here. K. S. Latourette and W. R. ogg. 138 pgs. **Friendship Press.** $1.50. The Interitional Missionary Council gropes its way back om social gospelism to the evangelism.

The United Nations Challenge to the Church. ugh C. Stuntz. 169 pgs. **Abingdon-Cokesbury.** .75. The church message as prerequisite for nited Nations ideals, without sufficient criticism those ideals and too ready to equate the church ith the World Council.

OCTRINAL

The Bible Today. C. H. Dodd. 168 pgs. **Macillan.** $2.50. A critical post-liberal view of the riptures, in which irruptive evolution displaces ilinear evolution in view of divine revelation.

The Kingship of Christ. W. A. Visser 't Hooft. 8 pgs. **Harper and Bros.** $1.75. Recent Euroan thought on the present Lordship of Christ the light of World War II.

On the Meaning of Christ. John Knox. 117 pgs. ribner's. $2.50. A deeper appreciation of the evelational event" obscured still by an empirical d subjectivistic Christology.

Prayer and the Common Life. Georgia Harkness. 224 pgs. **Abingdon-Cokesbury.** $2.50. A useful book on prayer, but obscuring the ground of divine forgiveness.

The Sin of Our Age. D. R. Davies. 147 pgs. **Macmillan.** $2. Plea for a new sensitivity to enduring values, from a sub-evangelical vantage-point.

REFERENCE

Best Sermons: 1947-48 Edition. G. Paul Butler Editor, 318 pgs. **Harper and Bros.** $2.75. Vigorous preaching, by great contemporary names, revealing contemporary Protestant confusion.

Books of Faith and Power. John T. McNeill. 183 pgs. **Harpers.** $2. A creative interpretation, not equally objective, of six books contributory to the Protestant tradition.

A History of the Jews. Solomon Grayzel. 835 pgs. **Jewish Publication Society of America.** $3.50. The Jews from Babylonian Exile through World War II, with a naturalistic account of Jesus' birth and the "mysterious" disappearance of His body.

How to Build Up Your Church School. Weldon Crossland. 144 pgs. **Abingdon-Cokesbury.** $1.50. A functional approach to the church school with many excellent suggestions but with inadequate content for Christian education.

The Misinterpretation of Man. Paul Roubiczek. 306 pgs. **Scribner's.** $2.75. Nineteenth century European thought and its renunciation of the Biblical view of man.

New Testament Literature: An Annotated Bibliography. William Nelson Lyons and Merrill M. Parvis. 392 pgs. **Univ. of Chicago Press.** $4. A reference list of recent New Testament literature, on both sides of the Atlantic.

Old Testament Commentary. H. C. Alleman and Elmer E. Flack, Editors. 893 pgs. **Muhlenberg Press.** $5. A scholarly and useful commentary, with spotty concessions to negative criticism.

Paul's Epistle to the Romans. E. F. Scott. 125 pgs. **Macmillan.** $2. An exposition for laymen, in which the conservative view is minimized.

The Protestant Pulpit. Andrew W. Blackwood, Editor. 318 pgs. **Abingdon-Cokesbury.** $2.75. A panoply of great preaching, replete with doctrinal tensions, from the Reformation to the present.

Religion Through the Ages. Hermon F. Bell and Charles S. Macfarland. 445 pgs. **Philosophical Library.** $5. An anthology of theistic selections, with a distaste for associating the case for theism with Christology.

The Study of the Bible Today and Tomorrow. Harold R. Willoughby, Editor. 436 pgs. **Uni. of Chicago Press.** $6. A front seat view of present trends in Biblical criticism.

NAE

National Association of Evangelicals

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We Must Stop

Continued from page 5)

comic-book addict, called a meeting of churchmen in Greater Cincinnati and set in motion a crusade to clean up the newsstands and bookstores.

The American Tract Society passed the following resolutions at a recent meeting of its directors:

Our nation is at this very hour mentally confused, morally fevered and in general spiritual decline.

Our current popular literature has taken a decided and unmistakable downward direction morally; and with modern promotion methods, many novels are selling by the million instead of by the thousand. The influence of any given book is accordingly greater, and the responsibility of publishers is correspondingly serious.

We charge that when the United States and the world most need sound and wholesome guidance and spiritual uplift, especially through books, some of our greatest national publishing houses have sold out to degrading, inartistic, sordid filth which must forever shame American literature. In view of all the facts, this action, now reaching incredible proportions, must be called deliberate exploitation. It is a mental tragedy. Cases are too numerous to mention in this brief survey.

Just as the slave-trade had to be overcome by Christian and humane standards and laws, as the narcotics-trade has to be sternly controlled, as the film-industry must be and is under censorship, so we call for a national Book-Censorship Board. In view of overwhelming evidence of public immaturity and publisher's irresponsibility, something must be done and done fast.

These isolated instances need to become epidemic in America until every church, organization and community begins to do somethi about this printed poison. A aroused public opinion will sol the problem.

* * * *

An Evangelical Strateg

(Continued from page 4)

why they reject this undisputab body of testimony, which has stoo undiminished and indestructib through all these nineteen centurie

Such things as have been sugges ed here no one man can do; no si men can do; but, an *evangelic Christian church can do it.* We ca search out the very best men avai able in this country, and across th water, lay the opportunity an privilege and necessity of suc works as these upon their souls, ai in underwriting the cost of suc compositions, and pray that Go will give them the wisdom an facility of expression by which fro their pens may come pages, an chapters, and books, that will st our indifferent Laodicean age. Suc a venture can make young men an young women to realize once agai that Jesus of Nazareth is nor other than the only begotten So of God; that in believing on H name we have life, and in refusir to believe on His name we nev can have life. By it our you may be delivered from the bon age of contemporary materialis and envision through the deepenir darkness of our wicked day son powerful rays of divine truth the salvation of their eternal sou It is worth trying!

POPULAR EVANGELICAL BROADCAST IN NATION'S CAPITAL

Dale Crowley's "Quizspiration" program aired on WWDC, Washington, co forty-one other stations, was having an East vs. West Bible Contest the day this ph was taken. The participants were members of the House of Representatives. Sea (clockwise): Walter Judd (Minn.), Toby Morris (Okla.), Max Schwabe (Mo.), Pe Priest (Tenn.), Emory H. Price (Fla.) W. McD. Wheeler (Ga.), *Standing:* Mark Aust Announcer and Dale Crowley, M.C.

BOOK CHAT

Guide for Your Reading

'High Wind at Noon." Allan Knight almers. 208 pgs. Scribner's. $2.50.

'he professor-elect of Applied Christianity at ton University states "the creed of a mod- liberal in a day of crisis." He is con- ned to recover the values and resources of litional Christianity, though with changes in n and substance. The neo-supernaturalist hropology is too pessimistic about man; it declares the author, a pious return to lieval orthodoxy (p. 23) which emphasizes much man's inability and depravity (p. 24). s can only result in the comfortable feeling t man is not responsible, argues Chalmers. . . The fate of our generation hangs upon choice between the crisis and the perfec- iist theologies" (pp. 25f). Chalmers has no ibts about the liberal choice: ". . . Our sal- ion depends in no small measure on the irch getting across . . . the gospel of fection" (p. 29). We must not exaggerate wickedness ((p. 201). To emphasize de- vity and a nature-necessity is to run to the ricane cellars, instead of converting the se of crisis into an hour of vigorous proc- ation (pp. 203ff). "We are not a lost eration. We are the sons of God and here this tempest of high noon we must main- a purity of belief in the gospel of Christ's fection as the goad of our activity and the l of our being" (p. 208).

Iere 20th century liberalism refuses any ential revision of its estimate of man. But cannot but wonder whether the hurricane ar has been avoided for a dream-utopia ch treats as illusion the events of a genera- of two world wars. Here liberalism stles light-heartedly through high wind at n, little aware how quickly the sun may set. *arl F. H. Henry.*

'Bible Survey." Wm. Hendriksen. 4 pgs. Baker. $4.50.

'his helpful volume is not intended "as a k on Bible Interpretation or Hermeneutics; as a Bible history, either Old Testament or w Testament; nor yet as an Introduction." merely endeavors to lay the foundation for se and related Biblical studies. It is what name implies: a Bible Survey. Introduc- y chapters on inspiration and revelation, canon, "How the Bible Should Be Studied," "How the Bible Should Be Interpreted" gems. Next comes a streamlined yet sur- singly thorough summary of Biblical history. e main body of the volume consists of an lysis of the books of the Old and New taments. In matters of introduction, the hor maintains an excessively modified con- vatism; but he defends clearly the inerrancy Scripture. References to supplementary lit- ture, unfortunately for the English reader, largely found among untranslated Dutch rks. The volume is abundantly supplied with rts, lists, diagrams, and outlines to serve as venient aids to memory. — *Kenneth S. ntzer.*

"I Will Come Again." Arthur I. own. 115 pgs. Fundamental Truth blishers. $1.25.

A concise, readable and clear presentation the pre-millennial viewpoint. Long and in- ved theories are avoided as are, also, attacks those with whom the author does not agree. e book is a worthy valedictory for this gifted l well loved servant of the Lord Jesus rist, who was promoted to His Presence ut the time its publication was announced. is recommended to all who desire an easily lerstood apologetic on this important theme. . *Elwin Wright.*

"The Beginning of Wisdom." Emile illiet. 192 pgs. Fleming H. Revell mpany. $2.50.

The author is Stuart Professor of Christian ilosophy at Princeton Seminary. In this ume he attempts admirably to establish the t that one cannot be at peace with himself l with the universe until he has first made ce with the Man of Sorrows. The finest tion in the book is where the author neatly ws that the Bible does not support the Jesus the liberals. This insight, together with a utation of naturalism, forms the strength of book. Here Cailliet waxes eloquent. One rets, however, that this positive effort is lied by a sort of Barthian nebulosity in ich poetry and literary impression are sub- uted for careful definitions. For example, ugh we are told that Christ is our Savior, o Christ is and exactly *how* He saves us questions little touched upon. As the re- viewer sees it one has not really begun in wisdom until these questions can be answered unambiguously.—*Edward John Carnell.*

"Prayer and the Common Life." Georgia Harkness. 224 pgs. Abingdon-Cokesbury. $2.50.

This is a useful volume, with a wholesome protest against a naturalistic world view in which prayer is mere superstition. Prayer has a central place in the universe, because God is Creator and Ruler of the world, and is active in it. Hence prayer holds much meaning for the common life, in view of the "divineness and dignity" of man, by virtue of the divine image which links him to God.

The author appears too concerned to confine God's activities entirely within the "laws of nature." While it is true that God usually works through secondary means, it is not necessary that He do so—and a denial that He does so strikes at the heart of a miraculous Christianity. A chapter on the relationship of prayer to divine providence and miracle would have been appropriate. There is such a thing in Christianity as prayer and the uncommon life—beginning with the supernatural work of regeneration. Although the author is alert to man's sinfulness, the Biblical distance between man and God is minimized, and the need for substitutionary atonement obscured. Once this distance is seen, the cruciality of the sinner's prayer for forgiveness in view of the death of Christ is seen.—*Carl F. H. Henry.*

"The Goodly Fellowship of the Prophets." John Paterson. 313 pgs. Scribners. $3.00.

The "rediscovery" of the prophets, reflected by the multiplication of books on the significance of these Old Testament giants, discloses a reawakening to the uniqueness of Hebrew religion, and yet a determination to retain the higher critical reconstruction of the background of the prophets. So it is with Dr. Paterson's volume. Rich in homiletical exposition, it yet retains the familiar critical structure—"deutero-Isaiah," Jonah viewed as allegory, is one of the latest writings of the Old Testament," and so forth. But there is revolt against the usual critical formula in Paterson's dating of Nahum before rather than after the fall of Nineveh, and the dating of Ezekiel about 593 B. C. and support for the genuineness of chapters 40-48 of that book. But the subject of special revelation is not clearly handled.

Divination, bound elsewhere by magic, emerged in Israel "from the chrysalis stage and . . . for 400 years we have a succession of prophets whose words the world has not been willing to let die" (p. 2). The divine method is "to build by stages and proceed by gradual elevation of existing means and processes" (p. 2). Paterson concedes that the prophets nowhere regard themselves "as the inspired founders of a new spiritual religion, but everywhere . . . as the restorers and reformers of a religion already in being and known to their auditors" (p. 3). But the key question remains —how account for the uniqueness of the Old Testament view of God and man and redemption? Something is lost here, of the conviction and fire which characterized great Scotch teachers like Denney and Orr, under whom the author studied in earlier days. — *Carl F. H. Henry.*

"Gil Dodds, The Flying Parson." Mel Larson. 125 pgs. Zondervan. $1.50.

This "Olympics Edition" of the story of the world's fastest indoor miler who runs for the glory of God is a third revision—to keep up with Gil Dodds' new victories—deserves wide reading, especially among today's youth. Mel Larson knows that Christianity adds drama to drama, and knows how, in writing the story of Dodds, to write also a fascinating commentary on Phil. 4:13, Dodds' favorite verse.—*Carl F. H. Henry.*

"Calling Youth to Christ." Billy Graham. 131 pgs. Zondervan. $1.50.

Every man has his gifts, and Billy Graham's great gift in these recent years has been a singular ministry to young people, to whom he has preached with power and conviction. Hundreds of thousands have heard the vice president of Youth for Christ International, on both sides of the Atlantic, and he has demonstrated that the trouble with modern youth is not that the Bible has no message for them, but that too many pulpiteers have failed to preach it. These eight messages reflect Graham's spiritual passion at white-heat. The first and the last are appropriately balanced against each other; the titles: "America's Hope" . . . and "Hell." —*Carl F. H. Henry.*

"Notes on the Psalms." G. Campbell Morgan. 287 pgs. Revell. $2.50.

The text of the Psalms, with some brief but lucid comments, giving the main message of each, by that great expositor of yester-year, G. Campbell Morgan. Dr. Morgan had the ability to see the great outlines of thought, where others pitched their fires around smaller things. One might only ask that his notes were not so brief.—*Carl F. H. Henry.*

"A Manual of Church Services." Gordon Palmer. 164 pgs. Revell. $2.25.

This is a pastor's handbook of much merit, by the president of Eastern Baptist Theological Seminary, who affords helps for the simple and dignified performance of important ordinances and ceremonies. The summary of state laws governing marriage ceremonies is a helpful appendage. The topics treated are Scripture reading, baptism, the Lord's supper, marriage services, funeral rites, dedication of children, receiving tithes and offerings, and a unique plan for soul-winning.—*Carl F. H. Henry.*

"New Testament Literature: An Annotated Bibliography." William N. Lyons and Merrill M. Parvis. 392 pgs. Univ. of Chicago Press. $4.00.

This is the first volume of a series designed to present an exhaustive bibliography of books, articles and reviews appearing in the New Testament field since 1943, together with similar material from 1940 to 1942 not included in earlier and less comprehensive efforts of a similar nature. Additional volumes are to appear at one or two year intervals. The contents are carefully arranged by topics. This is an invaluable guide to the scholar who wishes an index to contemporary interest in the New Testament, both overseas and in this country. —*Carl F. H. Henry.*

"Four Kinds of Water Baptism." W. H. Murk. 114 pgs. Northland Pub. Co. $1.00.

The case for baptism as the immersion of believers, with an introduction by the radio preacher, Dr. M. R. DeHaan. The Baptist view is argued by Dr. Murk with clarity and ability. Two supplementary articles are contributed, one by Dr. John R. Rice on "How the World Got Wrong on Baptism" and Dr. William E. Pettingill on "The Evils of Infant Baptism." Dr. Pettingill overstates his case historically; the contention that "in church history there is no record of infant baptism until the year 370" overlooks some second-century passages in Irenaeus and Origen. The volume itself is an able, though popular, presentation of the case for immersion of believers.—*Carl F. H. Henry.*

"The Power Within Us." Eugene L. Smith. 185 pgs. Abingdon-Cokesbury. $1.75.

The pastor of St. Mark's Methodist Church, Brooklyn, concedes that liberal thought overemphasized the goodness of man, but he is hardly ready for a return to a doctrine of human depravity. Consequently, to combat divorce, juvenile delinquency, crime, vice, mental health, he suggests that through surrender to God there may come an inner power for higher living. All such formulas come in the end only to an endeavor gradually to perfect the old nature, however, for the Biblical formula demands the death of the old

(Continued on page 17)

The EVANGELICAL NEWSFRONT

UEA Correspondence ● **RNS News Service**

—PUBLIC AFFAIRS—

Estonian Pastor Hits Melish's "Red" Report

NEW YORK. — Russian Bolsheviks are not friends of religion, declared Rev. Karl Kaups, pastor of the First Estonian Baptist Church, here recently ly. Mr. Kaups replied to the much-publicized statements of Dr. M. Howard Melish, "pink" Episcopal rector, to the effect that the Soviet government encourages freedom of worship and religion.

Mr. Kaups denied that Russia permitted churches to own property, to teach children, or generally to propagate the faith. Since Russian people are incurably religious, the government, which at first was rabidly atheistic, had to modify its attitude to strengthen the loyalty of the people to "Holy Russia" and also to impress opponents with the supposed liberality of the official attitude. Visiting ministers to the USSR are handpicked and carefully supervised in their brief visits to Russia, so that their wishful thinking is not greatly disturbed when they make their reports back in America.

Lutheran Educator Asks Church Action

MILWAUKEE, Wis.—Dr. Conrad Bergendoff, president of Augustana College, told the annual Wisconsin Lutheran Pastors' Conference that "an independent program of religion is being forced on the church by two things:

'1. The Supreme Court ruling divorcing religious education from public school activities.

'2. The report of the President's Commission on Higher Education, which recommends the exclusion of church schools from any share in federal funds.'

"These two things," he said, "force a deliberate and generous building up of church colleges which will set a pattern for humanized higher education."

Canisius College Suit Reaches a New Stage

ALBANY, N. Y.—Henry Adsit Bull, the Buffalo, N. Y., attorney who has questioned the constitutionality of state-aid to sectarian colleges, pleaded his own case before New York State's highest tribunal here, requesting the judges to exercise their "duty" of ruling on the alleged violations.

At the conclusion of the testimony, part of which was given on behalf of the state by Assistant Attorney General Henry S. Manley, the court gave no indication when it would rule on the case.

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Bull was appealing the dismissal in lower courts of his suit to rule out a state grant of $128,000 to Canisius College of Buffalo, on the ground it violated both federal and state constitutional statutes barring public aid to sectarian institutions. Canisius is a Roman Catholic college.

Advocates of the state's program of aid to colleges have indicated the assistance now being given to numerous colleges of sectarian background might be ended if Bull is upheld in his arguments.

Present in the court during the arguments were lawyers representing the American Civil Liberties Union and the American Jewish Congress. Statements were on file from the New York City Citizens Union and the Nassau Taxpayers League, which did not comment on the constitutional issue, but upheld Bull's right to bring the suit.

Taylor's Italian Mansion Given to Roman Church

CHICAGO—(RNS)—The Dominican Sisters of Sinsinawa, Wis., who conduct Rosary College in River Forest, a Chicago suburb, will open a new "Institute of Pope Pius XII" at Florence, Italy, next October in the former villa of Myron Taylor, President Truman's personal representative to the Vatican.

Taylor and his wife, Episcopalians, donated their fifteenth century Florence residence, Villa Schifanoia, to the Pope last year with the request that the Dominican Sisters be given it as a center of graduate study.

The sisters announced here that the institute will be for graduate study in the fine arts for properly qualified American women, regardless of race, color or creed. Women of other nationalities will be accepted for the study of English literature and language.

The Dominican nuns conduct a similar institute for undergraduate students at Fribourg, Switzerland, as an adjunct to their River Forest school.

—LAYMEN—

Business Men Hear Plea for the Faith

CINCINNATI—(RNS)—A nationa ly-known manufacturer of earth movin machinery declared here that wh the world needs today is more me with enough faith" to move mountai of doubt."

In an address before fifty delegat to a mid-West regional meeting of t Christian Business Men's Committ International, Robert G. LeTourneau Peoria, Ill., CBMC International chai man, said the biggest job on earth serving God.

Blair Quick of Moline, Ill., CBM field secretary, defined a Christi businessman as one who accepts Chri as his personal Saviour and who ear an honest living.

He said the day had come when "v must not only look like Christia but most certainly must act like Chr tians. We must stand four-square f the principles of the Gospel."

He asserted that if businessmen l truly Christian lives they would properly guided as far as their re tions with their employees were co cerned.

—PRESS—

Northern Presbyterian Journals Are Merging

SEATTLE, Wash.—(RNS)—Presb terianism's youngest and oldest natio al magazines have been consolidat

Presbyterian Life, four-month-old ficial publication of the denominati will absorb *The Presbyterian*, 117-ye old independent magazine.

Under terms of an agreement nounced by Dr. William T. Hanzsc president of the board of directors *Presbyterian Life*, the older paper w discontinue publication with its Ju 26 issue. Unfulfilled subscriptions w be assumed by *Presbyterian Life*.

Zondervan Sponsors $2,500 Book Contest

GRAND RAPIDS, Mich.— A "$2, Christian Biography and/or Mission Manuscript Contest" is being sponso by the Zondervan Publishing Ho here.

It is the publisher's hope to enco age the writing of Christian biogra and the experiences of missionary deavors around the world. Three pri are being offered. The first prize $2,000; the second prize is $350; the third prize $150. Half of each p will be an outright award and other half an advance on royalty.

Only manuscripts with a minim

40,000 and a maximum of 75,000 ds will be considered. All manu- pts entered in the contest must be marked no later than April 30,).

rray Volume Voted JP "Book of Year"

RAND RAPIDS, Mich.—Distinction 'Book of the Year" of the United sbyterian Church has just been a- ded to the publication of a Grand ids religious publisher, Herman er, owner of Baker Book House.

he award winner is "Millennial lies, A Search for Truth" written Dr. George L. Murray, pastor of t United Presbyterian Church, Bos- Mass.; and guest lecturer at Gor- Divinity School in Boston. The k was published on June 2, 1948, consists of 206 pages.

he selection was made by a United sbyterian committee of five judges.

UNITED ACTION—

kland Evangelicals Affiliate With NAE

AKLAND, Calif.—In an enthusias- rally of the United Evangelical urches of Oakland and vicinity it voted to affiliate this thriving or- ization with the National Associa- of Evangelicals.

he gathering was addressed by Dr. de W. Taylor, NAE's Washington resentative, who spoke on "Be- d the Scenes in the Nation's Capi- " Dr. Roger W. Goodman, pastor the Lakeside Baptist Church, is d of the Oakland organization.

esident Paine Begins Service in Philadelphia

HILADELPHIA, Pa.—Dr. Stephen Paine made his first official debut Philadelphia when he spoke before arge group of evangelicals. The oc- ion was the Annual Installation ner Rally held in Westminster sbyterian Church whose pastor Rev. George Vorsheim, Jr., was the re- ng president of the regional com- tee.

fter speaking to the assembly Dr. ne delivered the charge to the new cers for the Eastern Region of the E: Rev. J. Elvin Zuch, president; . Theodore H. Elsner, vice presi- t; Rev. G. E. Courtright, secretary, Thomas W. Roop, treasurer, and executive secretary, Rev. Robert Anderson.

ater Dr. Paine addressed the ghton College Alumni of Phila- hia and vicinity in the Whittier el.

ylor Addresses 300 Denver Evangelicals

ENVER, Colo.—Dr. Clyde W. Tay- Washington representative for the E, addressed an audience of over 300 Judson Memorial Baptist Church e June 3. The meeting was held er the auspices of the Denver As- ation of Evangelicals.

revious to the meeting 110 sat n to a banquet at which evangelical strategy in the city of Denver was discussed. Denver is to entertain the annual convention of the National Sunday School Association in October.

—EDUCATION—

Kirschke Accepts Post As NSSA Secretary

CHICAGO. — Rev. William E. Kirschke, of Seattle, Wash., has accepted the call of the National Sunday School Association to become its executive secretary and will begin his new duties at the Chicago offices of the Association this summer.

Mr. Kirschke has had practical experience in the actual operation of Sunday Schools, having been a successful pastor for many years. He has made extensive research and study of problems peculiar to the Sunday

WILLIAM E. KIRSCHKE
New NSSA Executive Secretary

School. It was his outstanding work in behalf of Sunday Schools that caused the National Office of the Assemblies of God to engage him as their national traveling representative. His genial manner and spiritual emphasis won him many friends throughout the country, and his services were in demand from coast to coast and from Canada to the Gulf.

Having a pastor's heart, Mr. Kirschke accepted a pastorate again in the State of Washington, but the pull of Sunday School work proved too strong. For the past year he has served in the Northwest District of the Assemblies as Sunday School representative. Now he has accepted the enlarged ministry and challenge of "revitalizing the American Sunday Schools" through the channels of the National Sunday School Association.

—DENOMINATIONS—

Conservative Baptists Confer in Milwaukee

MILWAUKEE, Wis.—(RNS)—About 500 Conservative Baptists who are "seeking the purification of the Northern Baptist Convention" held sessions here prior to the annual meeting of the Convention.

Dr. R. S. Beal, Tucson, Ariz., president of the Conservative Baptist Fellowship, one of the three organizations holding the joint meeting, challenged them to be "positive about divine things." He warned them against being "modern neutrals, who sit on the fence."

The joint meeting included representatives of the Conservative Baptist Fellowship, the Conservative Baptist Foreign Mission Society and the Conservative Baptist Association.

Dr. Beal charged the Northern Baptist Convention with "modernism." By this, he said he meant "the denial of the authority of the Bible in its trustworthiness and the denial of the virgin birth of our Lord."

He said, however, he did not expect the Conservatives would break away from the Northern Baptist Convention to form a separate legal entity. Such a break has been threatened at Convention meetings in the past.

Two speakers at the sessions said they did not hold high hopes for the ecumenical movement among Protestant denominations.

Rev. Edward B. Hart, Corvallis, Ore., predicted that if the World Council of Churches meeting in Amsterdam this summer results in "a clear cut definition of the Christian message and its doctrines," it would lose the support of the "liberal" Federal Council of the Churches of Christ in America.

Dr. Carl F. H. Henry of Pasadena, Calif., expressed fears that the World Council might become "liberal" in its attitude toward doctrine. Lutheran groups and Evangelical churches in Europe are seeking a clearly defined evangelical message from the World Council, he said.

Dr. R. L. Decker, Kansas City, Mo., executive secretary of the National Association of Evangelicals, discussed the relation of Baptists to interdenominational organizations. Because Baptist denominations place primary emphasis on the autonomy of the local church, their interdenominational relationships should be on this basis, he said. Both the Federal Council of Churches and the American Council of Churches—the latter is an interdenominational agency of fundamentalist churches—include only denominations. The National Association of Evangelicals includes individual churches.

Presbyterian Union Is Postponed Five Years

ATLANTA, Ga.—By unanimous decision the General Assembly of the Presbyterian Church in the US (Southern) agreed to postpone for five years a vote on whether the denomination should unite with the Presbyterian Church in the USA (Northern).

The action came as a compromise between those who wanted to vote on the proposal now in an effort to defeat it and the committee on union which favored placing the plan on the 1949 Church docket.

Dr. L. Nelson Bell of Montreat, N. C. and one of the Editors of the conservative *Southern Presbyterian Journal*

(Continued on page 14)

UEA EDITORIAL

HENRY*:

The Year in Books

EVANGELICAL literature has made noteworthy advances in the religious book year just concluded. Several factors suggest quite unmistakably that the evangelical publications from May 1, 1947, to April 30, 1948, constitute the most impressive aggregation since the beginnings of World War II.

These advances are not to be accounted for merely in terms of the more ready procurability of publishing necessities, especially paper and cardboard. The publishing industry is no longer working under maximum difficulties, although the increased cost of supplies and labor, necessitating in its turn a higher book sales price, and resulting in its turn in somewhat of a buyer resistance, has complicated the production picture. Yet the publishers have turned to good account the increasing availability of materials, by undertaking the reprint of some classic evangelical writings which have been widely sought.

Examples of this are readily at hand. Not only the Wycliffe series of Christian classics issued by Moody Press, but also the costly Eerdmans venture in the reprinting of Calvin's Commentaries (with the possible reissuance of the famed Keil and Delitzsch commentaries on the Old Testament being now considered), and the Zondervan series of Christian classics, and Revell's reissuance of Matthew Henry's Commentary, and Abingdon Cokesbury's reprinting of Adam Clark's Commentary, are reflections of this trend. Eerdmans has done an added service by the reprinting of all the Machen volumes except that on the virgin birth of Jesus, which Harpers has issued, and also Orr's famous Kerr Lectures.

But the evangelical publishing outlook has not been so encouraging that a good stock of reprints is of itself a sign of vitality, although assuredly it does reflect alertness to contemporary needs.

It is the new literature which is making its appearance that affords the note of hope in the matter of evangelical writing. The default of evangelicals, in failing to provide a vigorous Biblical and apologetic literature during the years when the dissolution of liberalism had set in, had contributed vitally to the opportunity which the so-called neo-orthodox movement, as well as philosophic competitors, seized in thrusting their claims into the gap now left vacant by the removal of evangelicalism and then of an unsatisfying liberalism from the hearts of a significant multitude.

Doubtless the average man in the street is still much more of a fundamentalist in the unappropriated outlines of his world view than he is a liberal or anything else. In the emergencies of life, he still prays in his desperation to a prayer-hearing and prayer-answering God, a judging and a redeeming God. Liberalism did the college and university multitudes the disservice of undermining many beliefs which neo-supernaturalism is now trying to establish anew, but the great majority of people today—even in literate America—are not college graduates. That is why, even if we are hurrying through a generation which has cut its vital ties with the Bible and the family altar, and the secularization of which is encouraged by the disastrous contemporary conception of democracy, there is yet an opportunity for evangelicalism—if it moves swiftly—to gain an effective hearing from the masses. Many an upright American remembers his grandfather's Christianity, even if he experiences little of his own.

Against such a background, the endeavors by publishers to stimulate a competent evangelical literature gain a wide significance. The Zondervan fiction and Christian biography contests, the Eerdmans fiction and non-fiction competitions, and the annual Abingdon-Cokesbury award contest (which promises little in the way of a specifically evangelical literature in view of the sympathies of the judges) are serving to raise up new authors and to bring new talent to the evangelical cause.

The year has brought from the press the significant theological studies of Dr. L. S. Chafer of Dallas Seminary, and the early volumes indicate that the set will be rich in its solid interaction with Biblical theology. Across the waters, evangelicalism has gained assistance from the brilliant Oxford don, C. S. Lewis, although his sympathies for theistic evolution, and other reserves, have modified his positive message.

Dr. Edward John Carnell's *An Intro-*

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* Dr. Carl F. H. Henry is chairman of the NEA Book Commission, literary editor of UEA professor of Philosophy of Religion in Fuller Theological Seminary, and author of numerous volumes in his field.

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UEA CARTOON

Courtesy Cincinnati Enquirer

My Word Shall Not Pass Away

than "a string of metaphysical propositions conceived in a scholastic brain and put into scholastic phraseology," we may be sure we are dealing with one who is not spiritual under the Corinthian definition and that we are not, therefore, to give any heed to what he teaches.

When a congregation wishes to call a minister they have the right to say to him point blank, "Are you a spiritual man?", and point him to this Biblical definition of spirituality: the willingness to subordinate his own mind completely to the revelation of God or present-day Christian truth given to us through the writings of Paul, the inspired apostle, as being the true interpretation and flower of the whole of the Bible and above all the Holy Spirit's own revelation of the person and work of the Lord Jesus Christ.

* * * *

POTPOURRI

We must ever reckon with the silent power of good books to lift men and society at large to higher and better planes of thinking and doing.

An independent Jewish state was established in Palestine May 16, 1948. We have frequently noted in these columns the developing importance of the Jew in the political framework of the world. We are not prepared to speak with finality on the significance of this latest event but it would appear that it definitely points to the midnight hour of the world as prophesied in the Word of God. Continue to keep your eye on Palestine!

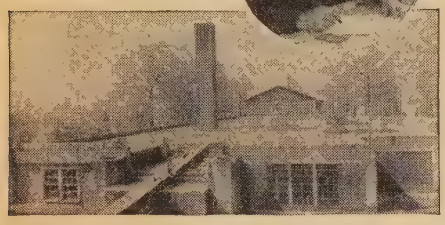
"Our young people are going to dance. Isn't it safer for them to dance in the church under church auspices than in some tavern?" So say our "liberal" pastors. Of course! And it is also safer to gamble, drink liquor or engage in sexual promiscuity under supervision of the church than in a red-light district. But what is the business of the church, anyhow?

Remember that little band of eighteen sea-faring Estonians that landed in Florida about nine months ago? They are still "prisoners" on Ellis Island. This has one explanation: they are all Protestants. Some sixteen are Baptists and two are Lutherans. A bill introduced by Senator Langer in the Senate to provide their entrance into this country has been held up by the State and Justice Departments. Another group of people have been kept in Ellis Island for approximately five years. They are all Germans picked up by the Government in Latin America brought to Ellis Island and interned there. From what we hear they were booked on the charge of being "dangerous aliens." They have not been given a trial, they are simply "detained." They are almost without exception, Lutherans. Had they been of some other religious belief all of these poor folk would have been free long ago. It is time for Protestants to wake up!

Were Abraham Lincoln living today, says the *Scottish Rite Bulletin,* the Rotary Club would supply him with a set of books. The Lion's Club with a reading lamp. The Cosmopolitan Club with writing equipment. The Kiwanis Club with a wooden floor for the cabin. He would have the protection of the child labor law and government old-age insurance. A kindly philanthropist would sent hom to college with a scholarship. Incidentally, a case worker would see that his father received a monthly check from the county. The OPA would reduce the rent by 50 per cent. He would receive a subsidy for rail splitting; another one for haising some crop he was going to raise anyway, and still another subsidy for not raising a crop he had no intention of raising. Result: *There would have been no Abraham Lincoln.*

UEA OPINION

A good likeness of Dr. Judson A. Rudd, President, with the completed portion of the great projected main building now in use.



The Pastors' Fellowship, a group of Bryan students who plan to enter life service as ministers.

"Other Foundation Can No Man Lay"

(1 Cor. 3: 11.)

PLANNED close upon the death of that lamented Christian statesman, William Jennings Bryan, and commenced as a memorial to his faithfulness to the Holy Scriptures, the University of his name fell upon difficult times because of the great depression which followed so closely afterward. Established, however, upon the enduring cornerstone of God's living and written Word, the University has maintained an expanding ministry to this very day. Completed in part, the portion of the great projected main building shown above is now in use. As shown by the anchors left for them, original plans call for two added stories, very much needed at the present time. A new Chapel and Dormitory Hall will also be shortly in use. During the last two years, student enrollment has more than doubled.

Hundreds of thousands of Christian parents feel the obligation of providing a godly higher education for their children and those of other Christians. They are convinced that they as Christians possess responsibilities beyond those of their local church and missionary enterprises—the meeting of which will both strengthen the church and provide the needed trained missionaries. Will you join us in earnest intercession that the testimony of Mr. Bryan and the University of his name to the Scriptures may continue to produce that dynamic Christian leadership in the lives of young people till He comes!

Write at once for beautiful illustrated booklet, "The Duel," and further information about the founding of this famous University, direct to Office of The President, Box E.

WILLIAM JENNINGS
BRYAN UNIVERSITY
DAYTON, TENNESSEE, U.S.A.

2

Denominations

(Continued from page 11)

proposed the five-year delay as being to the "best interest of the Church" in order to stop agitation over union for the present. He said such agitation was retarding the Church's "program of progress" and other work.

A telegram giving the news of the five-year postponement was sent to Seattle, Wash., where the 160th General Assembly of the Presbyterian Church in the USA was in session. The message was read to the USA Church by Dr. William Barrow Pugh, Stated Clerk. He termed it a "great disappointment," but added that the message had been anticipated to some extent. Dr. Pugh pointed out that the Southern Church members had been in some "very bitter fights" over whether their denomination should remain in the Federal Council of Churches and that "friends of reunion" in the Southern group felt that to force a vote on reunion with the Northern Church at this time would bring about its defeat.

"Liberals" rejoiced over the decision of the presbyteries and the Assembly to remain in the Federal Council of Churches for another year. "Conservatives" pointed out, however that the vote in opposition to the FCCCA was the largest polled in recent years. They say the fight for withdrawal will continue.

A total of $30,472,267 was contributed by Southern Presbyterians during the 1947-48 church year. This amount is an increase of $4,200,908 over the previous year, according to Dr. E. C. Scott, stated clerk and treasurer of the Assembly. He placed per capita giving at $47.71, an increase of $5 over last year and a $20 gain over 1943-44.

Total church membership was set at 638,650 a gain of 24,949 over the previous year. The net gain in the last five years was 72,797. At the close of the church year on March 31, the denomination had 2,664 ministers and 3,560 churches.

Northern Baptist Unity Threatened by "Liberals"

MILWAUKEE, Wis.—"Liberals" and advocates of denominational centralization of authority in the Northern Baptist Convention further alienated "conservatives" by "a declaration on denominational cooperation" here May 29.

The Convention voted to virtually limit representation in its sessions to ministers and churches which support the "official" missionary and educational agencies of the denomination. State Conventions would be recognized on a similar basis.

Conservatives have set up their own agencies because of "liberal" control in the older organizations. The new societies are growing in a phenomenal manner. The Conservative Baptist Foreign Missions Society alone is now operating on a million-dollar annual budget. Last year the Minnesota State Convention withdrew its connection with the NBC. This year the Arizona State Convention took similar action.

Without a dissenting vote the Convention adopted a $7,500,000 unif budget, largest in the history of Convention. Included in the budget special grant of $200,000 for a new nominational paper, *The Crusad* which liberals hope will supersede *Watchman Examiner*, independent c servative journal.

"Outstanding progress" in explor the possibilities of union between Northern Baptist Convention and International Convention of the D ciples of Christ was reported. Hillyer H. Straton, minister of First Baptist church of Malden, Ma chairman of the commission on conf ence with the Disciples of Christ, s sub-committees set up by the comm sion were discovering "a remarka parallel between Baptists and D ciples." He said a sub-committee history and theology, for instan found that while there once were m jor differences which warranted sep ation of the two denominations, th have now largely disappeared. Publi tion of a devotional magazine cal *The Secret Place*, to be sponsored joi ly by the Northern Baptists and Disciples of Christ was proposed.

More than four times as many p sons were baptized in Northern B tist churches during the past year in any year since 1943, according convention reports. Between 200 300 communities throughout the Uni States will be canvassed next fall means of a ten-day "cooperative" ev gelistic program.

Southern Baptists Decline World Council Invitation

MEMPHIS, Tenn.—The South Baptist Convention, in annual sess here, voted against sending an obser to the first assembly of the Wo Council of Churches to be held Amsterdam this summer.

In an adopted resolution, the C vention upheld a 1940 action "declin postively and definitely membership the World Council of Churches. T position continues to please our const uency with perhaps increased convict and would make it possible for a C vention representative to attend Amsterdam meeting."

Action on a proposal looking tow an alliance between Northern a Southern Baptist was deferred " further study and evaluation." Lead stated this action was due to the f that "Northern Baptists are now c sidering a plan to unite with Disciples of Christ. Such a union wo void comity agreements with Northern Baptists. One effect would seated messengers from this North Baptists as they affiliated with churches of the Disciples of Christ."

Kansas became the twenty-first s represented in the Southern Bap Convention in a surprise move wh seated messengers from the North State. Kansas has been in the th of a battle between "liberals" and "c servatives" in the Northern Bap Convention and the delegation mitted was of the "conservative" susasion.

A minimum expenditure of $10,0 000 for world missionary work adopted for the denomination's For Missions Board. The Board called f

mum of 1,750 missionaries to im-
ıent the expanded world program.
ıe Convention adopted a goal and
ın of "fifty-fifty by 1950." By 1950
hern Baptists hope to divide equal-
ll giving between local churches
he one hand, and Baptist mission-
work, educational institutions and
volences on the other.

nong the resolutions adopted by
Convention were (1) The designa-
of Sunday, May 30 as "commit-
t day" on which all Southern Bap-
will be asked in their churches to
a pledge to abstain from the use
quor.

) A pledge of full support to
estants and Other Americans Unit-
ɔr Separation of Church and State
adopted by the annual meeting
he Southern Baptist Convention
; (3) a demand upon Congress to
inate the office of ambassador to
Vatican, and condemnation of state
of any kind to Roman Catholic or
r sectarian schools.

ıe Convention also approved a com-
ee recommendation calling upon
,000,000 Southern Baptists to tithe
east 10 per cent of their income
heir churches. Official estimates
that this plan, if fully applied,
ld increase the churches' total in-
e from a present $132,000,000 a
to $588,000,000.

ɔout 30,000 persons pledged their
in the Christian way of life at
ammoth open-air evangelistic ser-
in Crump Stadium, climaxing the
vention's sessions. First of its kind
he history of the Southern Con-
ion, the meeting was one of the
est assemblages of Baptists ever
. Theme of the meeting was
rist is the Answer." Dr. Robert G.
newly-elected president of the
vention, and pastor of Bellevue
tist church, Memphis, was evan-
st for the service.

s president of the Southern Bap-
Convention, Dr. Lee heads a de-
ination whose 26,000 associated
rches number 6,000,000 members in
nty states.

y acclamation, the Convention re-
ted its two secretaries, Porter
th and Dr. Joe W. Burton, both of
hville. Elected as first vice-presi-
t was Dr. Porter M. Bailes of Tyler,
as. He succeeds Dr. C. Oscar John-
of St. Louis, president of the Bap-
World Alliance. Chosen as second
-president was Maxey Jarman, a
nan, of Nashville. Dr. Duke K. Mc-
, Nashville, was reelected Conven-
treasurer. He is also executive
etary of the Convention's executive
mittee.

klahoma City was designated as
site for the 1949 sessions of the
thern Baptist Convention. This
's Convention established a new at-
dance record with 9,844 messengers
egates) registered.

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Alliance Council Meets in Seattle

SEATTLE, Wash.—The fifty-first General Council of The Christian and Missionary Alliance convened here May 12, with 364 accredited delegates and 123 corresponding delegates in attendance. At this first Council ever held in the Pacific Northwest, and the first on the West Coast since 1938, the evening public services, held in the Moore Theatre, were attended by audiences of 1,000 to 1,500 persons.

Dr. Bob Shuler, pastor of Trinity Methodist Church, Los Angeles, Calif., was guest speaker and delivered three impressive messages to the Council, the first on Saturday afternoon on the theme "Light." On Saturday night, the subject of Dr. Shuler's address was "Power" and on Sunday evening, "The Clay and the Spittle."

The annual address of the president was delivered by Dr. Shuman on Sunday morning. His theme was "The Indwelling Christ," based on Colossians 1:26-29—the mystery of the Gospel, the ministry of the Gospel and the endowment of the Holy Spirit as exemplified in the life and ministry of the Apostle Paul.

Nearly 3,000 people attended the impressive and challenging Missionary Rally held in the Civic Auditorium on Sunday afternoon. Rev. David Mason, treasurer of the society and a former missionary to Congo, presided and introduced the speakers. About fifty missionaries in costume represented the more than 74,000 baptized believers and the millions of still unreached souls in the twenty mission fields of The Christian and Missionary Alliance.

At the closing session of Council Dr. H. M. Shuman, who has served the society as President since 1925, was unanimously re-elected for a three-year term. Other elections were: To the Board of Managers for a three-year term—Rev. H. E. Nelson, New York City; Dr. R. R. Brown, Omaha, Neb.; Rev. D. C. Kopp, Punxsutawney, Pa.; Rev. R. F. C. Schwendler, Seattle, Wash.; Rev. Nathan Bailey, Toronto, Canada; and Rev. G. N. Blackett, Regina, Canada.

Evangelical "Frees" Gather at Rockford

MINNEAPOLIS, Minn.—Five hundred delegates and visitors are expected to attend the sixty-fourth annual conference of the Evangelical Free Church of America at Rockford, Illinois from June 22 - 27. Rev. Elmer Johnson of the Rockford Free Church is host pastor and G. W. Aldeen, leading Rockford business executive, is chairman of the Conference committee.

The conference opens officially on Wednesday evening, June 23, with Rev. Ray Schulenburg of Moline, Ill., conference moderator, delivering the opening message. Business sessions will be held daily, with evening inspiration services to be addressed by Dr. Arnold Olson of Staten Island, N. Y., president of the Evangelical Free Church Association(Norweigian), Rev. H. B. Prince, pastor of the Bethesda Free Church of Minneapolis, Rev. Isaac Anderson of Milaca, Minn., Dr. E. A. Halleen, denominational president from Minneapolis, and Rev. Arley L. Bragg,

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Dr. Bob Jones, Jr.
Robert G. LeTourneau
Rev. Wendel P. Loveless
Dr. John F. MacArthur
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past moderator from Minneapolis.

A youth rally sponsored by the national Free Church Youth Fellowship will be held on Sunday afternoon and will be addressed by Dr. Robert A. Cook of Chicagoland Youth for Christ. Dr. Cook visited Free Church mission fields in China on his recent missionary trip.

Meeting jointly with the annual conference will be the fifty-fourth annual Ministerial convention on June 22 and 23 and the fortieth annual gathering of the Women's Missionary Society. Dr. Harold L. Lundquist of Chicago addressed the Ministerial Conference on Tuesday evening.

—INTER - CHURCH—

Taft Hits FCCCA's "Super-Church" Idea

SPRINGFIELD, Mass.—(RNS)—Charles P. Taft, president of the Federal Council of Churches, predicted closer unity among Protestant denominations, in an address before the annual meeting of the Greater Springfield Council of Churches here.

But he termed as "poppycock" the idea that churches should throw off their theological differences immediately and unite into one super-Church.

"We cannot overlook religious differences so lightly and force the churches together," he said.

"This confusing world needs the stability of a sound, basic religion," he said, "as it moves toward the kingdom of the Master."

Swedish Jubilee Draws Thousands

CHICAGO.—The religious commemorative service of the great Swedish Pioneer Jubilee was held June 6 in Moody Memorial Church here.

The three-day celebration began on June 4, at the Chicago Stadium, featuring a historic panorama and address by President Truman, and then a banquet at the Palmer House on Saturday evening with Prince Bertil of Sweden as the principal speaker.

The Moody Church service had on its program addresses by the Archbishop Erling Eidem of Sweden and Dr. Theodore W. Anderson, president of the Evangelical Mission Covenant Church of America. Prince Bertil was also present and brought a brief greeting.

The Moody Church with a seating capacity of more than 4,000 was crowded. There was an overflow attendance in an adjacent auditorium, seating 1,000 people.

—MISSIONS—

Over a Half Million Raised by the SAM

TURLOCK, Calif.—The fifty-eighth annual conference of the Scandinavian Alliance Mission was held here under the joint auspices of the Beulah Covenant Church and the Evangelical Free Church from May 11 to 16 with a record attendance. Present were 218 delegates from all parts of the country including forty-two missionaries from Africa, China, India, Japan, and South America, and seventy-seven missionary candidates.

The General Director, Rev. David Johnson, reported that seventy-se missionaries had been sent out du the past year, forty of whom went for the first time. The Mission has a total of 367 missionaries operates on a faith basis. Last y $570,000 came in, an increase of m than $100,000 over the preceding y This figure is exclusive of annuity come which was considerable.

Recently the SAM announced an pansion program for Japan and i gratifying to note that more t twenty-five candidates for that f were in Turlock. The SAM is largest faith mission operating in pan and has expanded its program that country since the war.

The following Board members w re-elected for a three-year term: Chas. E. Bodeen, Rev. Elmer John and Dr. Harold L. Lundquist. Rev J. Bach, for many years the gen director, was re-elected chairman the Board of Directors. Among speakers taking part in the prog were: Dr. Willard M. Aldrich, Dr. J G. Mitchell, Rev. Edwin S. Johnson, Ralph E. Stewart, Rev. Melvin D strom, and Dr. Charles A. Porter.

—PERSONALIA—

Harry A. Ironside has resigned pastor of the Moody Memorial Chu Chicago, and will make his home Winona Lake, Indiana. Dr. Irons one of American's leading preach has had a remarkable ministry in citadel of American orthodoxy. He continue to write and speak as health permits.

Sam Bradford, pastor Beth E Church, Denver, Colo., was ele president of the Conservative Bap Association of America at its an convention in Milwaukee, Wis., May

T. T. Shields, for thirty-eight y pastor of Jarvis Street Baptist Chu Toronto, and now confined by ill was presented with an anniver gift of thirty-eight roses and fu for the purchase of a new car. Shields is well-known for his advo of orthodox Christianity. He is editor of *The Gospel Witness and P estant Adocate.*

Mel Larson, associate editor of *Evangelical Beacon,* official orga the Evangelical Free Church, will July 10 to cover the Olympic Ga for a number of periodicals and to tend the YFC International Confer on Evangelism at Beatenberg, Swi land.

Donald G. Barnhouse of Philadel will be one of the speakers at land's famed Keswick Convention year.

F. Burton Doyle has resigned pastor of the first Christian Churc McKees Rocks to become exec secretary of the Allegheny Cou (Pittsburgh) Evangelistic Society.

Clyde W. Taylor, NAE's of representative in the nation's ca received the honorary degree of D of Divinity at the recent comme ment exercises of the Western Ba Theological Seminary.

Book Chat

(*Continued from page 9*)

and the birth of a new man by faith in ubstitutionary death of Christ. The neces- for such faith cannot appear, however, to who begins with a non-Biblical anthro- y: " . . . The Christian view of man gthens the conviction that the very 'core ersonality' is a dynamic, integrative source center of health" (p. 136).—*Carl F. H. y.*

Great Shorter Works of Pascal." le Cailliet. 231 pgs. Westminster s. $4.50.

ny of the 45 Pascal letters here translated e with spiritual interest, from the force- words: "God of Abraham, God of Isaac, of Jacob, not of the philosophers and ars" (p. 117) to his will, reporting that a good Christian, Apostolic and Roman olic, he has commended and commends his to God, praying to Him that by the merit the precious blood of our Saviour and emer Jesus Christ it may please Him to on his faults and to join his soul, when it leave this world, to the number of the ed, imploring to this end the intercessions ne glorious Virgin Mary and of all the s of paradise" (p. 229). The letters reflect variety of Pascal's interests, including cs, mathematics, philosophy, and Christian- —*Carl F. H. Henry.*

More Stories for Junior Worship." e Geer Kelsey. 160 pgs. Abingdon- esbury. $1.50.

tertaining stories for juniors, some based Christian characters and events in the Book Acts, but frequently not going beyond lizing and halting short of what, for evan- al purposes, would be a "worship story."— *F. H. Henry.*

Have This Mind." Gerald Kennedy. pgs. Harpers. $2.00.

is is fresh, vivid preaching, but it has lost thing of the "old, old story." Dr. Ken- , minister of St. Paul Methodist Church in oln, Neb., argues vigorously in this book ermons for the "authority of Jesus," but not really come to grips with the problem bjective authority. He is impressed that generation preachers emphasized the divine ative and "always came around to offer tion to every man in the congregation" 3). But he does not tarry long enough in shadow of Jowett. "Those of us who have saved by Christ *from the futility of life"* ics supplied), he writes, "are always im- sed with the wonder of it" (p. 73). Re- tion here means something less than it t for Paul, and it is this same Paul who rted that we "have this mind . . ."— *F. H. Henry.*

That Men May—". Walter D. lenbach. Baker Book House. $1.00.

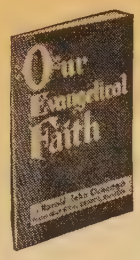
e series of evangelistic messages issued by late Dr. Kallenbach, the blind evangelist, in "That Men May—" series, has been taken by the Baker Book House. The sermon s includes "That Men May Live," "That May See," "That Men May Believe" and t Men May Know." The personal testi- of this man of God, who came from sm to belief, shines through these mes- s.—*Carl F. H. Henry.*

The Christian Hope of Immortal- ' A. E. Taylor. 110 pgs. Macmillan. 0.

e Christian Hope of Immortality provides and finale to the literary career of A. E. or. This great teacher of theology and sophy of religion, though sitting loose to nsistent Biblical position, has contributed to the cause of Christian apologetics. work will not lessen his reputation.

e Edinburgh professor states precisely and y the traditional arguments for immortal- but grounds his main impact solidly upon evelational foundation. He defends the al doctrine of a final and irrevocable nent based upon deeds "done in the body." re life is not a survival of the soul but is surrection life of the whole man, includ- the body. Least satisfactory is the late ssor's treatment of the condition of the en and the lost. He finally pronounces vor of an eternal separation from God he incorrigibles who repudiate God's love e face of great light.

is interesting that a volume on immortal- emming from a great Calvanistic strong-



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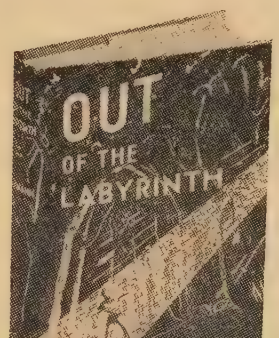

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hold of years gone by should end, "Ne
dare any of us affirm of himself that he
not yet . . . cut himself off . . . and b
cluded from eternal life."—*Kenneth S. Ka*

**"The Religion of Maturity." J
Wick Bowman. 336 pgs. Abing
Cokesbury. $3.00.**

In this $7500 Abingdon-Cokesbury awar
winner, Dr. Bowman champions the thesis
Christianity—the religion revealed by Jesu
the religion of maturity. The volume is
with references to contemporary New T
ment study, and frequently reflects the aut
rupture with dominant higher critical view
well as affinities.

Dr. Bowman concedes the bankruptcy o
old liberalism. The "experiences of the
generation" have attested that "a view of
kind which left out the factor of sin was t
unrealistic" (p. 311). This is curious in
perhaps the experiences of the next gener
will overthrow the newer moods—if our
are of the empirical sort. Dr. Bowman ha
to commend the new theology of crisis fo
restoration of belief in a genuine revel
and in the sinfulness of man. The "glad n
of Christianity is that there is salvation
sin.

Formally, this is much better than it p
to be upon closer view. The religion of m
ity is not the religion of the altar, of the
nor of the throne. The genuine revel
which God has given us has the pock-mar
higher criticism upon it. Dr. Bowman a
that Jesus nowhere repudiated the sacri
system as such, but thinks he did not r
it as important; Jesus' view of the L
Supper has a prophetic rather than pr
turn (p. 133). Hence the historic view of s
natural regeneration in view of the sub
tionary atonement of Christ by His shed
is discarded (p. 136). "There was nothing
tinctive or disjunctive about the cross as
however. Jesus' whole life of obedience
one continuous cross; . . . there was a s
of crosses of which that on Calvary was s
the climactic one" (p. 280f). The Pauline
tinction between justification and sanctific
is not clear-cut (p. 296). The divine ima
achieved by the transforming power of
Spirit (pp. 290ff); Dr. Bowman does no
out of his way to remark whether it was
inally possessed, and then lost, and is res
in Christ—as the New Testament w
believed.

The task of the church is to widen th
demptive community. For this task it nee
authoritative Book: the religion of maturi
not the religion of a book any more than
a religion of the altar; nor is it a religio
the throne, which despairs of social imp
ment and waits for the future judgment
alone. For its marching orders, the churc
the guidance of the Spirit. Dr. Bowman
vides no formula for discerning between "
the Spirit is saying to the churches" and
some of the higher liberal New Testa
interpreters are saying—especially in vie
the New Testament exhortation that we
the spirits, whether they be of God."

Dr. Bowman's essential optimism reache
peak near the close of his volume, which
in its own framework has many merits:
scarcely requires prophetic insight to fore
new day when both the church's internal o
zation and the socioeconomic structur
society without will exemplify the functi
of both gospel principles of *individual fre*
and *communal fellowship* in nicer adjust
than has hitherto been attained by e
(p. 307). There are many able contemp
thinkers who would counter that such opti
about modern events requires enormous
phetic insight—an insight indeed which
Biblical prophets hardly possessed, exce
they thought in terms of the inauguratio
the divine kingdom.—*Carl F. H. Henry.*

**"Racism: A World Issue." Edn
D. Soper. 304 pgs. Abingdon-Co
bury. $2.50.**

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racism is a prime source of conflict, a
which it accentuates conflict. The inh
superiority of certain races is a superst
he declares. Nazi super-race ideology is
trasted with Soviet racial plurality w
racism. Brazil and the Soviet Union
singled out as reflecting the best racial
mony today. Racism imperils both global
and global Christianity. A modern thre
that colored races will unite against
domination, and Christianity can preclud
only by breaking down the color barrier
validity of the whole Christian enterpri
at stake in our attitude toward other
The ideal of brotherhood is exemplifie
Christian missionaries to heathen land
though usually in Roman Catholicism cast
tinctions have been retained.

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In the closing six pages the author turns to solution. The oneness of the race is lodged in the fact that all men bear the divine image (yet Dr. Soper thinks 300,000 years have likely elapsed since the human species began its existence on earth), and that we stand in need of a common redemption: "All races meet as equals about the Cross on Calvary" (p. 294). One might ask only that Dr. Soper had further developed the implications of this, for apart from the dynamic of a supernatural regeneration through the shed blood of Christ, Christian ethics is shorn of vitality and is, indeed, no longer Christian.—*Carl F. H. Henry.*

"Religion Through the Ages." Hermon F. Bell and Charles S. Facfarland. 445 pgs. Philosophical Library. $5.00.

This is an anthology of theistic selections—not at all complete by any means, but including passages from many of the key philosophical theists. The selections reflect Compiler Bell's religious outlook, of which Editor Macfarland remarks that Kant is everywhere in the background, as reflected even by his indifference to a metaphysical Christology. The prolegomena and interpretation afford a biographical note, reflecting the tensions between Fundamentalism and Liberalism as they came early into Mr. Bell's career, and how finally he stepped aside from ministerial studies to become a professional practitioner of accountancy. It is curious that, although a token two-page selection from Calvin is included, it rambles along without any suggestion of his dynamic appeal to special revelation as determinative for theism, whereas Kant gets 23 pages with the curious note that "while his philosophy is basic to Christian theology, Kant has no place for Christ except as a human embodiment of his ideal" (p. 98). It would be interesting to find out when Kant was so canonized.—*Carl F. H. Henry.*

"Calvin's Commentaries: Hebrews." 448 pgs. Eerdmans. $3.50.

Few happier choices could have been made—in helping to offset the contemporary paucity of reading in Biblical Theology and Bible commentary—than the reprinting of the works of Calvin. In issuing the commentaries, Eerdmans showed good judgment by reprinting first Romans, Isaiah, and Hebrews, rather than following the sequence of Bible books; these volumes have a double message in the current world crisis. The introduction to the commentary on Hebrews is by Dr. Ned B. Stonehouse, of the Westminster Theological Seminary faculty. Calvin rejected the Pauline authorship of this epistle, but he did not, as against Luther, have questions about its canonicity.—*Carl F. H. Henry.*

"This Atomic Age and the Word of God." Wilbur M. Smith. 363 pgs. W. A. Wilde Co. $3.00.

An able evaluation of the deeper implications of the atomic age is here furnished by a student of the prophetic word, who has kept abreast of developments in the area of atomic energy. Dr. Smith sees world events hastening toward a global dictatorship, and he treats the great prophecies descriptive of the end of the age. Though setting no dates, he finds present world events in harmony with the Biblical picture of end times. And beyond the world dictator he sees another, the righteous Lord of heaven and earth, soon returning, and at whose mercy, for grace or judgment, stands the human race.—*Carl F. H. Henry.*

"Christian Apologetics." Alan Richardson. 256 pgs. Harpers. $3.00.

Today there is no one widely accepted philosophy, and hence Christian apologetics can no longer misconceive their task as that of presenting Christianity in terms of the prevailing metaphysics. But, unless in the theological and philosophical flux, we can gain assurance for the belief in the objectivity of values, there is no promise for the survival of civilization. The canon of Durham, in this stimulating volume, pleads for a large role for special revelation. There is the neo-orthodox note that Luther "sought for the Word of God in the Bible but he did not identify it with the words of the Bible: he taught that there was a Bible within the Bible"—which is intended to prepare the way for Biblical fallibility; Luther's lack of sound Biblical criticism "prevented him from arriving at a Christian doctrine of Holy Scripture which can satisfy our minds today" (p. 187). Granted this position, it is not a matter of surprise that the historic Christian convictions are pared down—the Second Coming, the Day of the Lord, the Judgment are myths which are spoilt if taken literally (p. 197); prophecy reduces to the fact that the end of history is Christ and the Church

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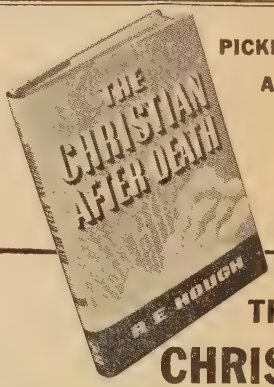

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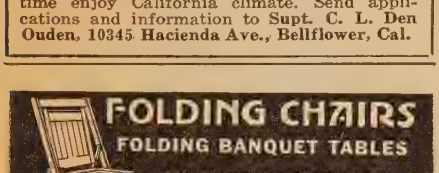

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(p. 200); a large measure of agnosticism on many of the Biblical and even Gospel miracles is not incompatible with a full and wholehearted Christian faith (p. 176); one faith lies beneath all the varied theories of atonement (p. 83). The problem which Richardson does not solve is how, in view of such an open door to subjectivistic predilections, his view can be safeguarded against the contention that it is merely postulated as an alternate to lesser views? There are many deep insights; but the basic problem remains. If the point of reference is what the "Biblical principle of historical interpretation requires us to believe" (p. 75), this criterion is not self-evidently to be developed as Richardson does, for the element of subjectivism is fatal to a genuinely objective authority.—*Carl F. H. Henry.*

"Beginning of Wisdom." Emile Cailliet. Revell. pages 192. $2.50.

This book presents itself as an answer to the spiritual confusion of our day. The author offers some objections to the present day naturalistic challenge to a Christian metaphysics, and then presents the Christian view from an evangelical perspective. Unfortunately he never seems to come to grips with the problem at hand. Many ideas are brought into the framework of each chapter, but the exact point is not made explicit. There is need for a summarized conclusion in most of the chapters. While many will agree that the beginning of wisdom is to be found in the Christian revelation, further light is needed as to how this revelation is to achieve its purpose.

—*Warren Cameron Young.*

"Goodly Fellowship of the Prophets." John Paterson. Scribner's 313 pages. $3.00.

The Goodly Fellowship of the Prophets is another volume added to the ever-growing library on the prophets. It is written from a moderately critical point of view and is built upon the framework generally supposed by liberal criticism. However, Dr. Paterson avoids excessive criticism and, writing from a popular point of view, has presented a readable account of the prophets. Many of the translations are well rendered and many of the modern applications of the significance of the prophetic messages are very helpful. It can hardly be compared, however, with such a non-evangelical "must" as **G. A. Smith** but it is well worth a careful perusal.

—*Edward R. Dalglish.*

"The Living Christ in Modern China." George Young. Carey Press. 248 pages. 7/6 net.

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"Hups Campbell." Ken Anderson. Zondervan. 165 pages. $1.75.

Murderer Hups Campbell, in giving his life-story to the prison chaplain, points an indicting finger at hypocrisy among Christians. He accuses, not directly, but by the unmet circumstances in his life, the Christian's failure to grapple with the problems, temptations and questions of countless young people today in their homes and in their varied social associations. In fact, Campbell, while he deteriorates as a normal consequence of the accruing factors in his life, is more consistent, shows more sense of indignity than the "Christian," Adrian Pongbrider. Hups loses Neena Mae Olivard, who represents to him the best and most desirable, both in Christianity and womanhood, to Pongbrider. Campbell's killing of Neeva Mae to release her from the misery a person like Pongbride would create enforces the theme of the book: a non-Christian's recognition of, respect and desire for consistent Christianity. His act of murder might even be a figure of his passion to rid the true and the real from the false and deceptive.

Here at last is a well-written Christian novel on adult level, stripped of fairy-tale as May it be a pace-setter for many other tian novelists.—*Helga Bender Henry.*

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Jean Harvey's marriage to the widower Richard Manning, gives Betsy, his dau much-needed love and security. Betsy's ful love for John Van Hous, Dutchman fa might never have prospered without the training and guidance of the stepmother young couple's adjustments to social, fin and family differences, their conquest trying circumstances of the war years, Christian growth in faith and trust.

The story is told simply and clearly. it enforces and repeats the Christian me there is little unusual about the book. the initial entertainment and pleasure of ing are gone, no lasting, haunting cha remains.—*Helga Bender Henry.*

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"Church, Law and Society." G Anlen. Scribner's. 11 pages. $2.00.

This volume examines the place of Church in its relation to law and to so It is a brief study of the Church's plac function in our society today. The chief of the book is the thesis that the Church not (in contradistinction to former days) apart from the life of society. He tri show that Luther has been popularly mis preted on this score and attempts to brin the correct view of that reformer.

Much of the burden of the book rises the experiences of two world wars wit attending injustice, inhumanity, etc. The thor insists that the Church must take a tive stand against the state of any organi when justice, etc., is misused or when threatened. He states that the law of Go justice transcend society, having their in divine law of which the Church is app guardian. Obviously the author deals wit tural law and the operation of God in the verse through that as well as through revelation. In drawing his own conclusion author takes pietistic (fundamentalist) On the one hand he rejects the pietistic id "we are not of this world" where Chri live as though they were not in the wor against the modernist lack of interest i Church. While all of his criticisms of f mentalism in this area may be correct, he ly and inexplicably confuses the issue basic objection—namely, that we need turn to the chief motive of the Reform "its vindication of salvation as the free quite undeserved gift of God's grace . . Recognizing that this is basic to the re his criticisms he fails miserably to poin that not matter how badly fundamentalis gone astray on matters of lesser import, never went astray on this. On the other the modernists went astray on this basic tion as well as on peripheral and seco matters. If fundamentalism has been sighted, modernism has been blind. A least fundamentalism had sufficient sig see that which is necessary to salvation.

Aulen's error in not noting that at leas damentalism was the preserver of salvati grace through faith alone, becomes cons more irritating when it is observed increa that almost all European commentators into this same mistake. Thus Hendrick

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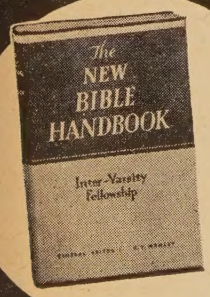

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mer in the reprint of his **Christian Message in a Non-Christian World** could write a new foreword and deny that his theology can be labeled "fundamentalist' or that he is representative of that school of thought.

It is time for the European churchmen to begin reading what has been written by conservatives for the past fifty years. Too long have they come under the spell of American authors whose intimate connections with the Federal Council have given them a biased and distinctly one-sided view of the contemporary American scene. Fundamentalism is far more virile, and represents a greater number of American people than most Europeans suspect.

Some observers have reason to believe that the European churches have much to discover about the nature of American Christianity—and that much is going to be learned after the formation of the World Council of Churches and when the Europeans come face to face with certain prominent American churchmen who are pure humanists without a semblance of any faith organically related to the sure Word of God.—*Harold Lindsell.*

"The Pastoral Epistles." Burton Scott Easton. Scribner's. 237 pages. $3.00.

The book consists of an introduction (thirty-five pages), a translation of the text section by section, followed by a rather brief commentary, and finally a series of word studies based on the three epistles. The contributions and views of other scholars are not overlooked. A feature of the commentary is the illustrative use of early Church Orders. The author's ecclesiastical interest appears in the close attention given to the problems of ministry and organization of the church as reflected in these epistles.

Dr. Easton does not accept the Pauline authorship of these epistles. They are rather credited to the "Pastor," an unknown who flourished around the close of the first Christian century. It is no doubt possible to raise many obstacles in the way of receiving these letters as Paul's, but one can only regret that in a work assertedly designed for non-technical readers, so much attention should be given to this phase of the study without presenting material on the other side to any extent. If we mistake not, the scholar will find the volume more useful than the non-technical reader.—*Everett F. Harrison*

"The Climax of the Bible." Joseph Augusta Davis. Climax Publishing Co. 203 pages. $2.00.

This is an exposition on the Book of the Revelation. The interpretation is generally futuristic. The messages to the churches are held to be historical and futuristic, applying to the whole church age. We are presently in the last stage prior to the coming of the Lord. Mr. Davis believes that the Church is raptured in the eleventh chapter of Revelation, in the middle of the seven years. The Great Tribulation, which begins in the middle of the seven years, follows after the rapture of the Church. The rise of anti-Christ; the Great Tribulation; the cataclysms of nature and the Second Coming of Christ then occur.

The book is well written and sane in its presentation. The author does not appear to ride any peculiar hobbies nor does he castigate and flay those whose views differ from his. The book is didactic. I do not know that it contributes anything that has not been said before, but the charts do help in making the presentation understandable. The reading is interesting and simple enough for most people to comprehend what the author is trying to say. The book commends itself to all as one view of eschatology and is worth reading. Doubtlessly many will disagree with some points in the interpretation, particularly those who rapture the Church in the fourth chapter of the Revelation.—*Harold Lindsell.*

"What Men Must Believe." David L. Cooper. Biblical Research Society. 507 pages. $1.25.

This treatise covers most of the subject matter generally treated in a systematic theology, covering the broad areas of theology proper, anthropology, soteriology, and eschatology. The themes which are given largest treatment are the God of revelation, Satan, and the atonement. Yet the work is not a systematic theology, for it approaches these subjects more from the standpoint of Biblical theology than from logical systematization. Relevant passages are quoted, proceeding from the Old Testament to the New, and these are commented on.

A great amount of labor has gone into the preparation of this volume, which should prove a useful compendium. One limitation on its value is the lack of a subject index. The author's purpose has been to give a Scriptural explanation of the major themes of revelation, devoid of technical terminology, and to this end he has labored faithfully and well.

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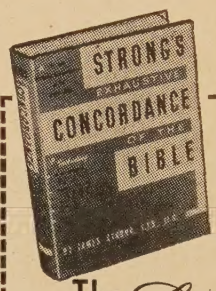

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"Calvin's Commentaries: Isaiah, Vol. I." John Calvin. 496 pgs. Eerdmans. $3.50.

This is an able choice for the second volume in the Calvin reprint series, following that on Romans. It is a Reformation example of grammatico-historical exegesis at a time when so many theologians, who talk of a return to the Reformation, mean something quite different. The introduction is by Dr. Edward J. Young of the Westminster Theological Seminary faculty, who remarks appropriately: "Calvin's commentaries are deeply theological, and hence they are truly worthwhile." This volume covers 16 of Isaiah's 66 chapters; other volumes will follow. Calvin did not have the modern insight that Isaiah could not have written the second half of the book attributed to him, because the Reformer took divine disclosure seriously, and did not stumble at predictive prophecy. That is why there is interest in Calvin today, and a slow retreat from critical dogmatisms.—*Carl F. H. Henry.*

"Ann Judson, Heroine of Burma." Basil Miller. Zondervan. 131 pgs. $1.50.

This book relates the life story of the first wife of Adoniram Judson. Mrs. Judson, a charming New England lass whose heart was strongly moved by the Spirit of God, against the objections of parents and friends, and despite the great opportunities her husband-to-be had in New England, joins hands with this to minister to the Burmans and also to be one of the first American women to lay her life for Christ in the uttermost part the earth.

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"Youth for Christ." Mel Lar Zondervan. 135 pgs. $1.50.

This is the story of the origin, growth, development of the Youth for Christ move all over the world. The author includes dence of blessing in the lives of people have been touched and saved by the move Parts of the book are devoted to answ questions which have been raised against movement such as whether it is a church, it die, is it communist inspired, etc.

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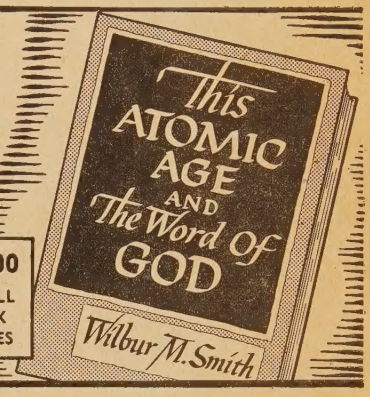

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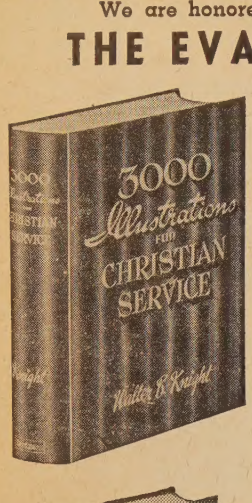

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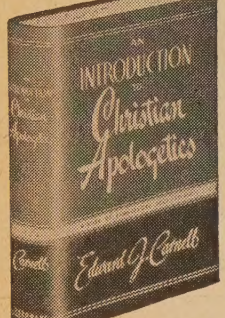

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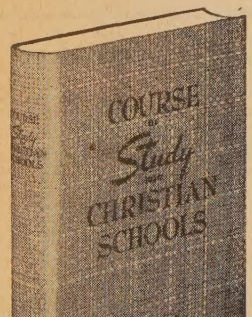

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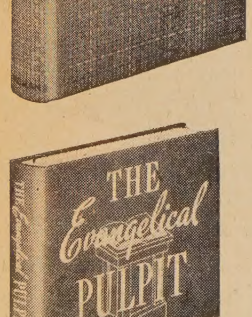

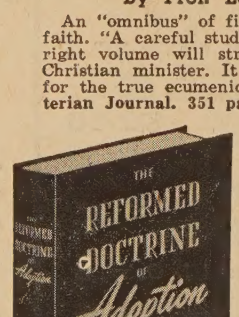

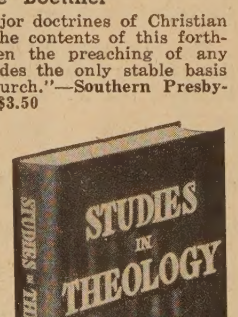

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